THE LATTER-DAY SAINTS

MILLENNIAL STAR

"He preserveth the souls of his Saints; he delivereth them out of the hands of his enemies."—DAVID.

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THE MORMONS ONCE MORE.

(From the New York Tribune.)

It is said that in a certain California city, where the newspaper proprietors are tied up with the various Rings which afflict the country, editorial writers have this standing order—"When in want of a topic, pitch into the Mormons." Just now, this is a good part of our national administrative policy. The Executive and Congress, when in want of a subject, instinctively turn toward the Mormons. One more attempt to solve the much-vexed question of judicial jurisdiction is to be made in Congress; and Senator Frelinghuysen's expedient is, with other plans, to be considered by the Senate Judiciary Committee. Whatever else happens to the Mormons, they will not perish for lack of attention.

If it were not for the conflict of Mormonism, *per se*, with the general spirit of the laws and institutions of the country, we should never hear of the difficulties which are felt in reconciling United States and Territorial laws. Just now the chief trouble is over the jurisdiction of the Territorial courts. The main question was raised in the well-known Engelbrecht case in this form: Have the Probate Courts in Utah jurisdiction in criminal cases. It was answered in the affirmative by the United States Supreme Court, Chief Justice Chase giving the unanimous judgment of the bench. Such an issue would not be raised in any Territory but Utah; but the administration, with a happy faculty for taking hold of questions by the wrong end, would not at first discuss the legal view of the case at all, but instructed its officers to elude it altogether and proceed as though no such question could be mooted. Justice McKean decided that the United States Court had original jurisdiction in common law criminal cases, and that the Territorial enactments touching such matters were substantially null. Met by the decision of Chief Justice Chase, this curiously arbitrary assumption fell to the ground. Now, Mr. Justice Hawley, sitting in the U. S. Court in Utah, has, in effect, reaffirmed the McKean decision, which was overruled by the United States Supreme Court last winter. He holds the legislative enactment to be void. We shall never bring order out of chaos in Utah at this rate; this is simply judicial anarchy; and this

is what Congress is called on to cure.

It is, in truth, a hard nut to crack. According to Chief Justice Chase, the Territorial governments are organized upon the theory of leaving to the inhabitants all the powers of self-government consistent with the supremacy of national authority and certain fundamental principles established by Congress. The Chief Justice also said, in the Engelbrecht case: "In all the Territories full power was given over all ordinary subjects of legislation. The terms in which it was granted were various, but the import was the same in all." Furthermore, he said, speaking of the Territorial courts: "Congress makes no attempt to confer criminal jurisdiction on any court; but leaves all criminal matters, including the mode of drawing jurors, to the Territorial Legislature." Under such a construction of law, therefore, the Utah Legislature organized, in 1855, Probate Courts, on which were conferred original jurisdiction, both criminal and civil, as well in Chancery as at common law, when not prohibited by legislative enactment. Congress never disapproved that act of the Legislature; of course it must stand as law until it is so disapproved; especially as the United States Supreme Court has expressly reaffirmed (in the Engelbrecht decision) the principle that a Territorial Legislature has control over this as one of the ordinary subjects of legislation. The Probate Court law was enacted in 1855, and the jury law in 1859; a simple disapproval of Congress would have annulled them. They never were so disapproved; the reasonable inference is that they were approved by that body.

We do not discuss now the expediency of permitting the Legislature of Utah to erect courts which shall have original jurisdiction in criminal common law. But there is nothing in the Organic Act prohibiting the Legislature from exercising that right; everything points, as Chief Justice Chase indicates, to the theory that the Territorial Legislature is clothed with full power over all ordinary subjects of legislation, of which this is one. At any rate, the Utah Legislature exercised that power seventeen years ago; the Congress has never disallowed it.

A BRIEF REMEDY.

As there are before the great people of the United States, at the present time, quite a number of different measures aiming at the solution of the "Mormon problem," the *Salt Lake Herald* comes out with its suggestion which has at least the charm of brevity:—

"Merritt's Bill for the extinguishment of Utah—his title for it is 'In aid of the execution of the laws in the Territory of Utah, and for other purposes'—is nice reading for a winter afternoon. The sixteenth section—the bill only contains twenty-six sections, and is about the length of the Levitical law—provides that the Governor is to appoint all 'probate judges, justices of the peace, judges of elections, notaries public and sheriffs in said Territory;' but why the deuce the Governor isn't to be provided with power to appoint all the lawyers, blacksmiths, storekeepers, school teachers, and the Delegate to Congress, we can't see. We have commenced reading the bill through, and propose finishing it, if it takes till next Christmas; yet, after all, there is no question but the whole affair could be greatly simplified. Here is the rough draft of a measure which, should Congress kindly pass it, would answer every purpose:—

Sec. 1. Be it enacted, &c., that the Governor, the three Judges and the Marshal of Utah, by and with the consent and advice of the 'ring,' shall do as they darned please in that Territory; and anybody that dares to dispute the righteousness and constitutionality of this measure shall be 'shot down in a quiet and Christianlike manner," as the immortal Strick expressed it.

Sec. 2. All laws, except this, relative to Utah, are hereby now and forever repealed.

That would fill the bill, and we offer it to Congress, certain that its passage would solve the Mormon problem; for with such power the 'ring' would commence to cut each other's wizens over the spoils in less than a fortnight."

The publication of the foregoing remedy called forth the subjoined letter from a talented correspondent:—

Salt Lake City, Feb. 12, 1873.

Editors *Herald*.

Your remarks in this morning's paper, in regard to the Governor, the three Judges and the Marshal of Utah, that "by and with the consent and advice of the 'ring' they shall do as they darned please in that Territory," brought to my mind a little episode that transpired in the Turkish empire, and which I have translated for the delectation of your readers from "Journal du Voyage au Levant; tome III; Paris, 1848:"

"This morning, on our right, very near to us, was the residence of Lady Stanhope. It is one of those hills which form the avant-posts of Lebanon. * * * An old wall covered with trees. The improvements of Lady Stanhope appeared through the openings. It is impossible to imagine a sight more smiling and beautiful, or that exhibits a more exuberant civilization. It is like a beautiful villa on the banks of a great lake. The top of the hill, as well as the original building, belonged to a Christian from Damascus. He had built the one and planted the other, to make for himself a beautiful retreat. One night he saw a caravan defiling on the side of the hill Djoun. The caravan approached, and stopped, and they pitched their tents not far from the dwelling of the Christian merchant. A lady descended from a horse. The merchant on discovering her, partly out of curiosity, and partly impelled by oriental politeness, approached the lady, and asked her if she would do him the honor to take a cup of coffee at his house; which she accepted. "She was very much pleased with the house, the beautiful gardens and the enchanting view. After she had taken her coffee, the lady did not attempt to go. The merchant thought that perhaps she was waiting to be invited to dinner, he therefore invited her, which invitation she also accepted. The lady of the house, the children, and the servants all did their best to please her. The dinner over, the lady reclined on a divan, and commenced smoking.

"'Ho, ho,' says the merchant, "does she intend stopping the night here? Perhaps it is the usage in Europe to stay all night with those who invite you to dine,' and turning to Lady Stanhope, said, 'madam, if we have the honor of pleasing you in our house, I and my family will be very happy to make you welcome as long as it will suit your convenience.' The lady answered, 'your house pleases me so much that I do not propose leaving it as long as I live.'

"'This is a form of politeness—thought the good man—an agreeable manner of expression used by Europeans, when they find things in accordance with their tastes.' They prepared an apartment for Lady Stanhope, in which she established herself. This continued three—four—ten—sixteen days, and mi lady did not make one single allusion about her departure. By this time the merchant began to feel a little uneasy. For no earthly consideration would he have it suspected that he was deficient in the observance of the laws of hospitality, nevertheless, the joke seemed to him rather long. He spoke to her of Europe, of its distance, and of the impatience with which her friends would be awaiting her return.

"'Me return! I shall not return! I shall remain here. I think I have told you so.'

"'Here? In this neighborhood? certainly, I understand. Milady will build a palace on the mountain of Djoun or in the valley?'

"'No! I will build after a while. This will do for the present. I can arrange for the present. I will enlarge it after a while.'

"'Here! But this, milady, is my home!'

"'I will keep it, you understand,' said milady.

"'But, milady, I do not wish either to sell or to let it.'

"'I do not propose either to buy or to rent it, but to keep it!'

"The merchant felt very much annoyed, for which he had good reason. This Christian merchant sent an express to the Emir Bechir—(the Governor). The Emir came and read the firmans, of which Lady Stanhope had her pockets full. He then told her that he was ready to place her in the valley, the mountain, or where she preferred; but to drive away the proprietor of a house, and place Lady Stanhope there, was not possible.

"Lady Stanhope, who believed that she had power to carry out her point, took possession of the house, and wrote to Constantinople. On the return of the courier, the following order was sent to the emir: 'Do all that you wish for the European princess; drive away the man who attempts to resist her. She must have the house. Remember that she is a great princess!'

"The unhappy christian merchant went to Stamboul and embraced the faith of the Musselmans, in the hope of recovering his property; but his apostacy was gratuitous, Lady Stanhope kept possession of the property. After the death of the usurper, however, it naturally fell into the hands of the heirs of the merchant."

I think, with you, that we ought to have a change of government. It would then be so much easier to arrange matters. And when men are bent on robbing why not fix up the government to suit. It would be so much easier "you know." At present the Supreme Court is very much in the way. That Engelbrecht decision interfered very much with the plans of the "ring" judges and parson Newman. And then it is too humiliating for the president to be under the necessity of log-rolling his pet measures through Congress. If we had an empire, a firman issued by his serene highness would accomplish everything without the foolish form of law. Besides, the President has been credibly informed by a very honorable gentleman, Sam. Merrit, "that the demoralizing effect of corrupt Mormon rule excludes all others except Mormons from a share in the riches of Utah." Now, nothing could be easier if we could get the Government changed to an empire, than to do things as they do them in Turkey. At present Congress is in the way; States and Territorial governments are in the way; the Supreme Court is in the way, and it is extremely difficult to get a private matter passed.

The Mormons, like the christian merchant, have a good place. The "ring," Sam Merritt, Claggett and parson Newman want "a share in the riches of Utah." Is not that quite as reasonable as that "milady" should desire the Christian merchant's establishment? Certainly. Then why not take it? The law, the Legislature, Congress and the Court, stand in the way. Then why not change the government? Let us have a *coup d'etat*, turn Congress out of doors, oust the Supreme Court, burn the Constitution, and proclaim the empire. Then we can divide the Mormon spoils among the "loyal and peaceable and honest" citizens of these United States. We can then go and sit down on their properties, as the Christian lady did on that of her host, and for kindness, courtesy and hospitality, return robbery and fraud—I beg pardon, "reprisals" would be the better term. And if there was an incompetent emir who was not properly inducted into the laws of the empire, all that would be necessary would be to issue a firman, and all would be settled.

Vive l'empire! Respectfully,
JOHN TAYLOR.

GOVERNOR WOODS' RECENT APPOINTMENTS.

(From the Salt Lake Herald).

In order that the people of Utah may see the manifold violation of law, by Governor Woods, in the appointments of a Territorial Marshal and Attorney-General, we publish the act itself, *in extenso*, as found on "page

335, session laws of Congress, 1872."

"An Act to provide for filling vacancies in certain offices in the several Territories.

Be it enacted by the Senate and House of Representatives of the United States of America, in Congress assembled, that in any of the Territories, whenever a vacancy shall happen from RESIGNATION OR DEATH, during the recess of the Legislative Council, in any office which, under the organic act of said Territory, is to be filled by appointment of the Governor, by and with the advice and consent of the Council, the Governor shall fill up such vacancy, by granting a commission, which shall expire at the end of the next session of said Legislative Council.

Approved June 8, 1872."

From the very language of this act itself, it is manifest that, but for this statute, Territorial governors could not fill vacancies at all; and so, last session, the act was carried through Congress. But this very law only authorizes the Governor to fill vacancies created by death or resignation, during the recess of the Legislative Council. There *are no such vacancies existing here*, and these appointments, being without authority of law, are clearly beyond the power of the Governor, and are utterly *null and void*.

In addition to this, there are no vacancies at all in these offices. Some two years since Major Hempstead, then U. S. District Attorney, filed a *quo warranto* against Marshal McAllister and Attorney-General Snow, to oust them from office; and the Supreme Court of this Territory rendered judgment of ouster against them. But that tribunal is not infallible, and fortunately its decisions are not in all cases final. Judge Snow took an appeal to the Supreme Court of the United States—Washington branch—from "the Supreme Court of the United States for the Territory of Utah;" and the cause is now there ready to be argued when reached. In the meantime, that Supreme Court has decided, in the Engelbrecht case, that "all the Territorial laws not hitherto disapproved by Congress, are as binding as the laws of Congress itself, and for the same reason;" and under that decision both Snow and McAllister are still clearly *in office*. Such unquestionably will be the decision in the case of Snow during the present term of court at Washington, or as soon as it shall be reached. But in any event, as there are no vacancies created "by resignation or death," Governor Woods has no power to appoint at all. Al. Patrick will not probably arrest and imprison any person under such authority.

It seems to be the object of the circular combination called the "ring" to create "confusion worse confounded," but their capacities for mischief are not equal to their desires. Yet it is only reasonable to inquire how long these lawless men will continue to set Congress and the Government at defiance, while pretending to be "loyal"—heaven save the mark—and fill the country with falsehoods to carry out their schemes of bloodshed and plunder.

THE DEFEAT OF THE COLORADO BILL.

From the Deseret News.

The New York *Herald* ascribes the decisive defeat of the Colorado bill in the House of Representatives directly to the savage and senseless attack on Utah of Clagett, the "anti-Mormon delegate from Montana." Why Montana needs an anti-Mormon delegate is not stated. Part of the reason for the adverse vote the *Herald* thinks was the tacking on of Utah to the bill. But the grand reason was that the West, including the Territories, holds the balance of power in the Union, and the Eastern States think they are so much more righteous than the West that as much power as possible should and shall be kept as long as possible in their own hands. "The East does not intend to yield its ascendency until it is actually dispossessed, nor

will it contribute, meantime, needlessly to the strengthening of the West." The issue between the North and the South, says our contemporary, was fought through to a revolutionary and decisive settlement, and the issue is now between the East and the West. Good. The issue is accepted and the East may prepare to yield the sceptre of supremacy with the best grace possible, for it must come, and that before many years. The star of empire stands here and to it must due respect be paid, therefore as well early as late, and better willingly and cheerfully than reluctantly and sulkily.

The *Herald*, in a material point of view, thinks well of Utah's prospects and that the appending of Utah to the bill was no good reason for its defeat. Certainly not, for says the paper, "Of all the existing Territories Utah is the only one that can approach this condition precedent in having a population pretty near the mark and nearly three times the population of the State of Nevada." The *Herald* believes that the population of Utah at this day is far ahead of New Mexico, and very near, if not over, one hundred and twenty-five thousand, "while in agriculture and manufactures, as well as in mining, Utah is by far the most prosperous of all the Territories, not excepting Colorado, and in solid material advancement the best qualified for admission as a State."

Very good, then why not admit her? O, there is "the insuperable difficulty of Mormon polygamy." That is the great bugbear that frightens out of their propriety 37 of States and forty millions of people. If Utah were one immense house of prostitution that would be no objection to admission, but to honor women and uphold marriage like good Christians and men of God, that is the one unpardonable crime which, according to the *Herald*, must shut out irredeemably from the bright presence of immaculate Senators and Representatives who buy their seats, sell their votes, and dabble in Credit Mobilier. Talk about consistency after that.

THE LOGAN BILL.

A bill introduced by General John A. Logan into the Federal Senate, on January 17th, for the purpose of aiding the execution of the laws "in the several Territories of the United States," has reached our hands. It is the Voorhees bill of last session, which we published April 11, 1872, section for section and word for word, except that its provisions instead of being confined in their operation to the Territory of Utah, are extended to "the Territories of the United States." Much as the Territories have been abused in the past by the appointees to office in them, this bill would increase the injustice and misrule under which they have suffered a thousandfold, and would lay them completely at the mercy of political adventurers sent out west that their political friends in Washington may be rid of their importunities; or, as Hon. John Taffe, chairman of the House Committee on Territories says—of "political convicts and superannuated cripples," transported to the Territories as to a political Botany Bay. The main provision of the bill is that the power of "selecting" juries is left entirely with the District Judge, the United States District Attorney and the United States Marshal; the last-named to serve all processes of the District Court; and the United States Attorney to attend to the prosecution of all cases before the District Courts. In the matter of polygamy, cohabitation will be deemed sufficient evidence of marriage.

The bill is flagrantly unconstitutional, and would not stand an appeal to the Supreme Court of the United States, and therein the object aimed at by its projectors will be defeated, even should it pass, for while there may be no appeal in criminal cases to the Supreme Court of the United States, the first case under the new law involving more than a thousand dollars could be appealed and the

nullity of the measure would be secured. But even did it become law and an appeal could not be taken to the Supreme Court of the United States, such legislation would not be an unmixed evil, for so flagrant and notorious would be the abuses certain to arise under it, that the people of the entire Territories would rise in their just indignation and appeal so powerfully to the people of the States, that an entire change in the barbarous character of the system of Territorial government—or colonial vassalage—would be the result. — *Salt Lake Herald.*

THE INEVITABLE.

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"Man is born unto trouble as the sparks fly upward." Yet there are few of us who do not dream of a time when, relieved from annoyance, burden, and grievance, we may repose on a bed of roses with nothing to do but enjoy the delight of living. The farmer thinks when his acres are clear of mortgages, or are raised to a certain high degree of fertility, or are brought near the great centres of commerce by new lines of railroads, that his days of struggle will be over. His wife, burdened with the care of young children, anticipates the time when they will be helps instead of hinderances; the boy looks forward to the freedom and dignity of manhood, and the girl to the blessedness of being a young lady in society, or the centre of another home; and thus, through all grades and classes of society, "man never is but always to be blessed."

The very conditions of our lives on this planet are those of toil, of struggle, of conflict. Man was placed here to subdue the earth, but, in addition to that, he has, since the fall, to subdue himself, which, of the two, is by far the most difficult task; and this earth will never be the heaven we fancy until, to a greater or less extent, each individual has accomplished for himself these two prime objects. To aid us in achieving this mighty work we have science, philosophy, religion, and we need them all; the first to give intelligent direction to our physical toil, the second to enable us to bear patiently the difficulties and annoyances which beset us while thus toiling, and the last to assure us that all the discipline of life is for our good, and will sooner or later be recompensed with due reward.

However secure from trouble the lives of the rich and the great may seem, they are really infested with as much annoyance and as many cares as those of lower degree. "Uneasy lies the head that wears a crown." Look at the pitiless storm so recently howling around "that good grey head that all men knew." Who among us would be willing to brave it even for the crown that friends and foes are now alike eager to set upon its marble front?

The sooner we make up our minds to accept the evil with the good, to walk over snow and mud and dust as on June lawns, under stormy skies as though they glowed with radiant light, through thorny paths as along flower-bordered parterres, the better for us, and the higher is the plane along which we travel. The dust and the storm and the thorns need not keep eternal sunshine from resting on the soul; nay, they may be the ministries which shall lift the spirit above the fleeting, the sordid, the material, into that "region mild of calm and serene air where bright aerial spirits live insphered." While our hands are busied with the toils of daily life, our eyes blinded with its dust, our feet bleeding by reason of the roughness of the way, and we stagger along overweighted with burdens that press us to the very dust, the soul may make its own heaven and triumph over every evil, transforming it by celestial alchemy into only good.

Doubtless "happiness is our being's end and aim," but that happiness which deserves the name is wrought out only through hardship, toil, and struggle. Thus does the greatest living poet sing of virtue and its reward—

"Glory of virtue, to fight, to struggle, to right the wrong—
Nay, but she aim'd not at glory, no lover of glory she;
Give her the glory of going on and still to be.
She desires no isles of the blest, no quiet seats of the just,
To rest in a golden grove, or to bask in a Summer sky;
Give her the wages of going on and not to die."

—*New York Tribune.*

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

TUESDAY, MARCH 11, 1873.

"THIS THING WAS NOT DONE IN A CORNER."

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THE opposition which has been manifest, more or less, ever since the day on which the Prophet Joseph took the sacred records from Cumorah, seems to have accumulated in "high places" during the last few years. As a consequence, in proportion to the magnitude which wielded this opposition, so has publicity been given to the efforts of the opposers. When the Prophet Joseph and his few adherents were subjected to personal annoyances and neighborhood persecutions, it seemed to provoke little more than personal or neighborhood comment. Even when the opposition had so grown that a virtuous, God-fearing people, were driven by persecuting mobs from city to city, and from State to State, and even eventually from the confines of the United States into an Indian country, it seemed to obtain but comparatively little notice, and less commiseration from the nation at large.

Of late years, however, the President of the American Republic voluntarily, apparently with alacrity, enrols himself among the opponents of, as it is claimed, not Utah, but the "Mormons." He considers the Utah question of sufficient importance to allude to it in his Annual Message, and even refers to an acknowledgedly unconstitutional Bill of the previous session, advising that a similar one be presented and made law. In compliance with his suggestion, Bills were presented to both Senate and House, each of which Bills were even more unconstitutional than the one suggested as a model by His Excellency. The passage of those Bills being tardy, the President issued a Message Extraordinary, in which he calls for special legislation on the Utah question. The whole tenor of this special message shows, conclusively, that the President is biassed by a feeling against the first settlers in Utah; for numerous assertions against the local rule of that Territory are made, which certainly cannot be sustained before any impartial tribunal. This supplemental Message, in spirit, amounts to a Philippic against the rule in Utah: a rule which has produced what has been over and over again acknowledged as the *best* state of society to be found among any equal number of inhabitants in the entire Union. But this Message had its effect in hastening legislation. Within two weeks after its receipt the Senate passed one of the Bills. Nothing has been heard of the House Bill since its committal to the Judiciary Committee "with leave to report at any time." No concurrence of the House with the Senate Bill has been published, but on the contrary, a Washington telegram of March 5th, after describing the re-inauguration of President Grant, briefly adds, "The Pacific cable and Utah Bills have failed." Thus, then, it appears that notwithstanding the exertions of the Chief Executive, and of his appointees and

mal-informants in Utah, the National Legislature have not yet committed themselves to the anti-republican and unconstitutional measures of Cragin, Cullom, Voorhees, Claggett, Merritt, Logan and Frelinghuysen.

In the midst of the mis-representation which was being made to the National law-makers, the Utah local authorities and law-and-order party applied by petition, and through their Delegate, for a Congressional Commission to investigate affairs in Utah, prior to adopting hasty special legislation. This application was derided by the "Utah Ring" and its supporters and adherents, and, so far as we have learned, has not been granted by Congress.

The great majority of the inhabitants of Utah are Latter-day Saints, and have unshaken faith in the overruling protection of an All Powerful God. They do not fear opposition—the precepts they have been taught, and their experience, combine to teach them that there must needs be opposition; they do not, however, court it. By every proper available means they avoid it. But while they love to be left in peaceful possession of their rights, they feel it their imperative duty to sacrifice no divine or constitutional right to secure the favor of even the whole world. Do their duty—their whole duty—they feel they must, and are then willing to abide the issue.

The acts relating to Utah on the part of the Chief Magistrate of the Union, together with the attention bestowed thereon by Congress, and the firm, though modest, patient and respectful course of the so-called "Mormons" in Utah, are before the country and the world, and will be scanned not only by this and future generations, but by the critical eye of Him who "shall judge among the nations."

J. G. B.

PRESIDENT SMITH'S PARTY.--President Carrington writes from Port Said in Egypt on Feb. 22nd, and states that the party were all in good health. They were to take steamer that day for Jaffa, in Palestine, where they were to arrive on the morning of the 23rd. From Jaffa (ancient Joppa) they would commence their Palestine tour.

CONFERENCE NOTICES.—Elder S. S. Jones writes that the Sheffield Conference will be held on Sunday, March 23rd.

The Glasgow Conference will be held on April 13th.

The Manchester Conference will be held on April 27th.

CORRESPONDENCE.

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GREAT BRITAIN.

Bradford, Feb. 25, 1873.

Elder James G. Bleak.

Dear Brother—Having been appointed by President Carrington in October last to work in this part of the vineyard, allow me to say a word or two in relation to our labors here.

Briefly:—After my appointment I proceeded at once to Bradford, and was kindly received and cared for by brother and sister Green, who keep our Conference house, and labor to make me comfortable. I met Elder N. H. Clayton, in charge, a day or two later, and with him immediately commenced traveling through the Conference; but by his appointment to travel in the London Conference, I was left alone, and have since been constantly traveling through the different districts of country which make up

this Conference—viz., Yorkshire, and portions of Lancashire and Lincolnshire—receiving everywhere the kind treatment of the brethren and sisters and *friends*, whose hands and hearts are always ready to receive me. I record with pride and gratitude the faithful labors of Elder O. G. Snow, who preceded me; and the labors and faithful testimony of Elder N. H. Clayton. I am really happy to follow in the path of such faithful men.

We have at present seven Branches, with several smaller districts and scattered members, numbering in all, at last report, 356. Several have been added since by baptism, others are awaiting baptism, a few more have been called to the Priesthood, children have been blessed, the sick have been comforted, blessed and healed. On Saturday last we baptized seven more, rebaptized one, and baptized two for the restoration of health. The general health of the Saints is good. Some deaths have occurred during the quarter, but chiefly among the aged; and as a whole, notwithstanding the many difficulties we have to encounter in the way of distance from each other, cost of living, enormous rates for coal, high rents, etc., I may say there is a feeling more and more manifest to support the work in *all* its departments more generously. The I. E. Account is not swelling as much as I could like, and in some instances not so much as it might. When the local Priesthood are united with the Presidency in the work of temporal salvation, and they lead off in the matter, there the work of emigration goes steadily forward. It fills one with joy and thanksgiving to witness many of the faithful exertions of those who are thus persevering, and although they may have been here many years and have comparatively little in the fund, yet their living faith and constancy are attested by their unyielding efforts. I am happy to remark that some will be ready for the coming emigration; some are too poor to take an active part in this work of emancipation and independence, so far as means are concerned; others, allow me to observe, might lay by a few shillings every month, but I am sorry to say they neglect the opportunity, disregard the instructions through the STAR, heed not the counsel and teaching of their brethren, and having made no beginning, of course have no increase and accumulation. And perhaps I may be pardoned when I remark that pennyworth after pennyworth of trifles are too often bought in and consumed, and the shillings and pounds are lost in unsystematized "shopping." There is one thing that should be a lasting testimony to all, that where the local Priesthood are united with the Traveling Elder, and the law of Tithing is observed, there we *always* find *union*, bright hopes, increasing faith, strong testimony, in fine, a sufficient portion of the Holy Spirit to enable us to "worship in spirit and in truth," and enjoy the blessings promised. And I say, where this law and union are kept up there we have good meetings, day and evening, blessed Sunday schools, night schools, choirs, and different exercises, all tending to bless and build up and to develop the young and the old, to add to their intelligence and knowledge, and therefore reason:

"Freedom and reason make us men,
Take these away, what are we then?
Mere animals, and just as well
The brutes might think of heaven or hell.'

Some of the Branches are so scattered that it will require a great exertion on the part of the brethren to maintain Sunday schools, and in others, allow me to urge, there is not that importance attached to the schools that should be. However, we have at present three regular Sunday schools, and I hope and expect to report a fourth and fifth soon. These, with our night schools, are attended with very satisfactory results, though not so extensive as I could desire, and I confidently hope that in those Branches where these advantages and privileges are not improved, that greater exertions will be made, and an interest enkindled and maintained. Again, let me repeat, that where the inestimable privilege of "meeting together oft" prevails, the Word of Wisdom and the priceless privilege of the law of Tithing are properly prized.

Our meetings in part are well attended, and I am truly happy to inform you that in many localities honest inquiries are made, and the prejudice

arising either from the individual actions of men or the unreliable information of a certain class of the framers of the people's sentiments, is in many instances being happily dispelled, and the minds of the honest disabused of these base falsehoods, and put in possession of truth.

Pres. Carrington's visit was a feast to us I assure you, and we look forward with pleasurable anticipations to the time when he can visit us again.

With humble regard to all at "42," and praying God to bless you and Pres. Carrington and all the honest,

I remain yours obediently,

M. H. HARDY.

THE HEBREW EXODUS.

[CONTINUED FROM PAGE 139.]

Some question has been raised as to whether the Sinai of the Pentateuch is to be considered as the mountain which bears the name of Jebel Musa, "the Mount of Moses," or as that now known as Mount Serbal, a dozen or twenty miles to the northeast. We agree with Mr. Palmer that the claims of the former are fairly established. The region lying within a radius of a score of miles from Jebel Musa we assume to be that occupied by the Hebrews for a year, and upon its physical capacity, at the time, for affording them subsistence, rests, as far as our present purpose is concerned, the argument for the credibility of the Mosaic history. We believe that the results of the Sinai Exploration confirm the narrative.

The region consists of bare peaks intersected by narrow valleys. In such a region the one thing essential to fertility is constant water. Water is only supplied by condensation from the atmosphere, which will appear in the form of snow or rain, depending upon the temperature at the time and place. Now, as fully appears from scores of notices in this work, there is an abundant rain-fall, at least during the winter months, in these regions; and this is even now sufficient to keep up constant streams in the valleys. Even now a very considerable population, such as the Hebrews were, could live permanently in the region. Though they murmured at the lack of the vegetables to which they had become accustomed in Egypt, they could live, as the Bedouins now do, on the products of their flocks and herds. Many a modern nomad, from year's beginning to year's end, only eats the flesh of his herds and their milk. Bread and vegetables are unknown to them. They have, indeed, the quite modern luxuries of coffee and tobacco, of which Moses and Aaron knew nothing. Wherever there was water, there would be grass. Wherever there was grass, their herds could live. Wherever their herds could live, they could live upon them. Their meat was carried upon foot, bearing also, if need were, the water absolutely necessary for the supply from one stream or fountain to another.

Even the present rain fall, if properly utilized, as it must be where rains are of only periodical occurrence, would be sufficient to render these valleys abundantly productive. "Well watered" is the frequent note made upon a little valley. Great floods are not of unfrequent occurrence. Water-worn rocks and heaps of debris bear permanent testimony to their existence. They still occur now as of old. Thus in 1867 there was a *seil* or flood in the Wady Soláf, by which an arab encampment was swept away, forty human beings, with many camels, sheep, and other cattle, being lost.

But it is clear that in the course of the centuries since the exodus the region of Sinai has changed for the worse, and that in accordance with natural laws the existence of which is fully recognized. The region was once a well-wooded one, whereas now a single great tree is a notable object. This fact is evinced by the remains of great mining operations, mainly for copper, once carried on here. The

copper for the implements of the old Egyptians came mainly from the "desert" of Sinai. Over and over again the explorers came upon huge heaps of "slag," the refuse of great smelting-works long since vanished. These heaps of slag imply a former abundance of fuel, and this fuel could consist only of wood growing in the region; for this was the only fuel that could be employed, and this could not possibly be conveyed to any great distance. These great heaps of slag, first fairly noticed in this volume, thus become silent witnesses to the credibility of the Hebrew records, after the lapse of more than three thousand years.

The argument runs thus: These heaps demonstrate the former existence of great smelting-works, and these works imply a wooded region. Then, as now, we may grant that the peaks were bare, but their lower sides and the valleys were clothed with forests. Any man who has seen how in a few years a single furnace eats up the forests for miles around, in order to gain its supply of fuel, understands the whole story as to how the entire character of a region may be thus changed in the course of years. Trees, as we are now coming to understand, play an important part in the great economy of nature. They furnish natural barriers against sudden floods. Their roots penetrating the soil form a sort of sponge, which absorbs the rain-fall, causing it to pass off gradually instead of in a sudden torrent, sweeping away the soil. In the admirable work of Elysee Reclus on "The Earth" are some paragraphs in which this idea is set forth in respect to the Alps; they would apply with still greater force to the region of Sinai. The Chinese from whom we still have much to learn, understand this. They maintain groves all along the courses of their rivers and canals.

Besides acting as regulators, forests have much to do in deciding the absolute amount of rain-fall. The cool foliage of a great tree condenses the atmospheric moisture, which would otherwise pass on with the aerial currents. Nothing in physical geography is better established than that the destruction of forests in any region diminishes the amount of rain-fall, and that fertility depends essentially upon this. "To cut down the trees" was, among the Greeks, the phrase to designate the permanent devastation of a region. It is the destruction of forests, more than any other one thing, which has within a few centuries transformed the African shores of the Mediterranean, once the granary of the Roman empire, into a desert.

Apply these facts and principles to the case in hand. Mr. Palmer shows, from personal observation, that the region of Sinai is even at present capable of subsisting a very considerable population. And he also, almost without so meaning, shows that its capacity at the period of the exodus must have been far greater. He also shows that at every point where the record places the Hebrews there was abundant physical possibility for the occurrence of every thing which is related of them. Therefore the alleged physical impossibility of the narrative of the events of the year's sojourn of the Hebrews around Sinai is, we think, fully disproven.

[TO BE CONTINUED.]

MAKING HONEST POLITICIANS.

A great many people, both men and women, profess to have a "perfect horror of politics." They look upon the modes by which government is carried on as a game in the hands of shrewd, unscrupulous, daring men, who have little regard for truth, honesty, or the real prosperity of the country, but who are impelled by love of lucre, of position and power. It is common to hear politics spoken of as a Serbonian bog, in which every man must be mired who attempts to reach greatness through that highway.

Now we hold, and we think the justice of our position can be established, that every man and every woman in the republic is responsible to a greater

or less extent for corruption in politics. And more, that it is the duty of every individual to have a hand in this matter of purifying politics. How is it to be done? In the first place, "laying the ax at the root of the tree;" by beginning at the cradle to inculcate lessons of truth, of honesty, civil and social, and of Christian charity, which is "Peace on earth and goodwill to men." It is a common saying, we have heard it a thousand times in Fourth of July and similar orations, that the Bible is the corner-stone of this republic. We all believe this to be so, but how do we act in reference to this connection? How many parents taking this book as the rule of moral action, diligently instruct their children in its teachings in order that they may become good citizens. How many take pains to cultivate in their offspring the love, for its own intrinsic excellence, of that which is absolutely pure and just and true? How many teach them when tempted to go astray to reply, "How can I do this great wickedness and sin against God?" There is in every man's house a perfect antidote to this corruption in politics which is so much prated about. Did Joseph in Egypt attain and retain his eminence at the Court of Pharaoh by bribery and chicanery? His story is full of lessons of political wisdom and sagacity, of truth and honesty, of high capacity and incorruptible integrity, of all the elements that make statesmen great. Was it by trickery that Daniel became third ruler in Belshazzar's kingdom, and first of the three Presidents in the reign of Darius?

The ignorance of men and women and children, nominally Christian, of a great many characters and events portrayed in the Sacred Scriptures, is simply deplorable. You cannot find a carpenter without his rule in his pocket, you will never catch a stone-mason without his line or plummet, a railroad contractor without maps and charts somewhere about him, an editor without his newspaper, but how often do we meet men and women, nominally honest, about whom we can find no trace of this absolute line of moral action, this plummet of Divine rectitude, this title-deed to everlasting inheritance, but must take it for granted that they have got it stowed away in some secret pocket.

As long as we have a Government there must be men to administer it, and it is for the interest of everybody that these men be honest; it is in the power of every father and mother in the land to contribute to this result. Instead of keeping out of politics, let every man act his part in it well and honestly, and do what he can to make others conduct in the same manner, let him train his sons to imitate the demi-gods of this nation—Washington, and Jefferson, and Patrick Henry, and Chief Justice Marshall, and John Jay—men whose social and political lives were equally stainless.

Men and women of high virtue are no more the result of an accident than the raising of eighty bushels of shelled corn to the acre is an accident. Miracles do not happen in this nineteenth century. The seed that was sown in good ground brought forth abundantly; that ground had been carefully prepared; it was not hard like the wayside, weedy or without depth of earth, but mellow, moist, pulverized and fertilized. Thus with moral soil. Our greatest divines, our noblest statesmen, our most eminent philosophers and scientists, are the blossoms of generations of culture and intelligence, of morality and virtue.

Sitting in children's chairs around the fireside, playing with hoop, or ball, or marbles, conning the primer and the multiplication table, are the future law makers, Governors, Senators, Presidents of our country. Shall they be honest in their dealings, truth-abiding, God-fearing men? On whom, Oh, father! oh, mother! does this depend?—*New York Tribune.*

Keep good company, and be one of the number.

Though sometimes small evils, like invisible insects, inflict pain, and a single hair may stop a vast machine, yet the chief secret of comfort lies in not suffering trifles to vex one, and in prudently cultivating an undergrowth of small pleasures, since very few great ones, alas! are let on long leases.

UTAH NEWS.

THE VEXED QUESTION.—There is another break-out of moral feeling at Washington concerning the Mormons, and even those who have had dealings with Oakes Ames are keenly alive to the necessity of purifying Brigham Young. Accompanied by chaplain Newman, a committee visited President Grant and laid before him a full statement of the immoralities of the Mormons. It seems that those Mormons living in Montana did not vote for Mr. Claggett, the present delegate from that Territory, and he was defeated; so Mr. Claggett has resolved himself into a missionary to exterminate the Mormons by fire, sword, and act of Congress. A bill has been prepared which surpasses the Ku-Klux legislation, and it is proposed to make the end justify the means, and to deal out to the Mormons a law differing from the law made for other people. This kind of business was tried two years ago, and Brigham Young and several others were convicted and put in prison under judicial decisions, which were overturned and set aside by the unanimous judgment of the Supreme Court. Some people seem to be unable to understand that there are things, evils even, which an act of Congress cannot remedy.—*Chicago Tribune.*

The following are from the *Deseret News*:—

A DIRTY BUSINESS.—To-day [Feb. 12] we saw some letters, which have not yet been made public in any way, and which disclose some ugly circumstances connected with the Corinne cattle stealing affair. These letters are genuine and the statements therein contained have every appearance of being genuine facts. We are of the opinion that those who were accused of participation in the robberies, and who were set at liberty by Judge Hawley, would not manifest any great desire to have them introduced as evidence. It appears that a certain party who was inside the "cattle ring," seeing which way the wind was likely to blow, took to parts unknown, carrying off a considerable portion of the spoils. The letters alluded to repay perusal. They show that the more a person becomes acquainted with these cattle stealing operations, and the circumstances connected therewith, the filthier, nastier and blacker the whole concern appears. It also seems as if at every attempt of certain parties to cleanse themselves from the dirt which adheres to them from alleged connection with the matters, the bigger the spots and the more disagreeable the effluvia therefrom become. We can only say, of certain high and mighty parties, with the poet, "Justice, thou hast fled to brutish beasts, and men have lost their reason."

THIRD DISTRICT COURT.—Saturday [Feb. 8.]—Judge McKean issued a venire to Territorial Marshal, J. D. T. McAllister, commanding him to "summon eighteen good and lawful men, residents of the Third Judicial District, to be and appear at the Court House, in Salt Lake City, on Monday, the 10th day of March, 1873, at 10 o'clock a.m., to serve as petit jurors, of the Third Judicial District of the Territory of Utah."

PROGRESSING.—Gen. P. E. Connor left for the east yesterday morning, [Feb. 11] and H. S. Jacobs, Esq., purposes starting in the same direction to-morrow, [13th.] Both these gentlemen visit the States for the purpose of transacting business connected with the Salt Lake, Sevier Valley and Pioche Railroad, including the disposal of bonds, the purchasing of iron, rolling stock, &c. The grading of the road is being continued with vigor, as also the getting out of ties in the kanyons.

IN TOWN.—Bishop William Budge, of Paris, Rich County, is in town. He reports an unusually pleasant winter in Bear Lake Valley. The people feel highly encouraged on account of their good harvest the past season, meetings are well attended, and an excellent spirit prevails amongst them. President C. C. Rich is just finishing a new grist mill at Paris.

THE LATEST ON UTAH.—The following, from the Chicago *Tribune* of the 7th, is the latest to hand by mail, on the "Mormon Problem." The Pre-

linghuysen bill, we imagine, is Claggett's substitute for the Logan bill: Senator Frelinghuysen introduced a bill to-day, which was taken to the printers with such haste as to lead to the belief that it was intended for the public. The bill relates to the Mormon question, which the President and Newman seem determined to have settled this winter, if their exertions are of any avail. The bill provides for regulating the judiciary on a principle adopted by Judge McKean, but reversed by the Supreme Court, with regard to Iowa. The bill also provides for preventing polygamous marriages in the future, but does not propose to interfere with those already in existence. The Senate Judiciary Committee will hold a session on Saturday for the especial consideration of the Utah question, in accordance with the President's request.

NATURAL QUERY.—The Omaha *Herald* says and asks: General Grant talks about sending troops to Utah. What for? Who are you going to shoot?

HEAVY BUSINESS.—The following figures will give some idea of the immense business being done by Z. C. M. I., and show that the Institution is in a wonderfully flourishing condition. In eighty-nine business days, from Sept. 16 to Dec. 31, 1872, there was paid by Z. C. M. I., for freight alone—$113,684.02, which would be quite a respectable amount for an enterprising young man to begin life with in some paying line of business. Vanderbilt commenced with much less. This money paid freight on 5,030,121 lbs., or 2,515 tons and 121 lbs.; equal to 251½ car loads, being nearly three car loads a day. In the old times of freighting it would have required to haul it a thousand and six wagons, each containing two and a half tons and drawn by five yoke of oxen; the cattle numbering a little over ten thousand head, and the whole forming over twenty trains of fifty wagons each. Such an amount of freight received by all the firms in Salt Lake City a few years ago would have been considered worth noting, and now it is received by one institution in three months!

MORE "OUTRAGES."—The Mayor of Denver, having just issued a proclamation that the licenses of houses where gambling is permitted will be revoked, much indignation has arisen among the sporting fraternity of our sister city, and there is talk that a delegation is preparing to visit Salt Lake to induce action, upon the part of the "ring" here, to have the Mayor's corpus habeased, or other advisable action taken, whereby the rights of "loyal" American citizens may be protected in Denver saloons. The "ring" will please proceed to institute the proper steps to encourage gambling in Denver. Perhaps it would be well to send down an assistant press agent for a short time to work a highly critical situation requiring immediate legislation by Congress.

A NEST OF TRAITORS.—The Utah "ring" is to-day a nest of traitors to the Federal Government and the country, such as plotted conspiracy during '56, '57, '58 and '59 under the shadows of the Capitol, in Washington; only that this nest has neither the brains nor the money which that one had. In the Utah "ring" to-day are men who shout "loyalty" and "law-abiding citizens," yet curse the government under which they are permitted to plot; who traduce Congress and every officer of government that fails to see as they desire, charging them with being bribed, with venality and corruption; who, when it answers their purpose, lie to and fawn upon members of Congress, clerks of departments, and others whom they imagine may help their cause in even the most remote degree; who are equally the enemies of all that respect and sustain good government, and who would sink the country to perdition if by so doing they could accomplish their own base, mercenary and corrupt ends. And when we speak of them thus, we wish it distinctly understood that they do not number in Salt Lake City twenty men all told, but make enough noise for an army of ten thousand. Their treason and rebellion have been too long hidden under this clamor, but will be exposed as certainly as was that of the "loyal" Albert Sidney Johnson, who came here to subdue "rebellious Mormons," while merely removing the troops away from the scene of Secretary Floyd's machinations and those of his co-conspirators.